THE PACIFIC

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Reading Room

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"THE EVIDENCE OF THINGS NOT SEEN."

O strength of God, forever young,
Forever great and free,
Touching with fire the prophet"s tongue,
Making the poet see,

Thy secret is with those who lift
The sad world's load of care;
Eternity is in thy gift,
Clear dawning, white and fair.

What matters it that we are weak
And stumble on our way?
Thy strength is there for those who seek,
A present help each day.

It neither slumbers nor grows old,
That mighty Spirit stream;
With visions it doth life enfold,
A glory and a dream.

—Isabel Francis Bellows.

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W. W. FERRIER ..... **Editor**

2716 Hillegass Ave., Berkeley

TROUBLED ABOUT THE MODE OF BAPTISM.

The Pacific Christian, representative on the Coast of the churches known as "Christian" or Disciples of Christ, is somewhat d squieted over the question as to baptism which it seems to think confronts the Rev. Dr. Aked and the First Congregational Church of San Francisco if he should accept its call.

We quote: "The First Congregational Church of San Francisco has extended a call to Dr. Chas. F. Aked, pastor of the Fifth Avenue Baptist Church of New York, and it is currently rumored he will accept. Some of us are just a little puzzled to know how the question of baptism will be adjusted in case the proper arrangement is consummated. Dr. Aked is probably the strongest Baptist minister in America at the present time. If he has been sincere in his advocacy of immersion heretofore it is difficult to see how he can readily adjust himself to the practice of the Congregational Church. A prominent Congregationalist remarked to the editor of this paper the other day that the question will not be raised at all. But this is impossible. The question is bound to present itself every time a person proposes to enter the fellowship of the church. Dr. Aked cannot sprinkle a person without contradicting the position he has occupied throughout his entire ministry. Many will say the question is immaterial; but nothing is immaterial which is enjoined by Christ. If we are not sure about the precept and example of our Lord in this matter, then we cannot be sure about anything He taught or did; and when the time comes to give it up, if it ever does, we can see no impropriety in dispensing with the whole subject of baptism as a part of church life. Indeed, we regard this as the only alternative remaining for those, who for one reason or another, do not care to comply with the teaching and example of Christ in this respect.'"

That "promiment Congregationalist" was right when he said that the question will not be raised. Dr. Aked settled all that in his own mind before he gave more than the first thought to San Francisco. And his coming will not turn the First Congregational Church into a Baptist church; so far as baptism is concerned things will go on just as they have in the past.

When Charles Spurgeon became a Christian and a Baptist his mother said to him; "Ah, Charles! I often prayed the Lord to make you a Christian, but I never asked that you might become a Baptist." And the son could not resist the temptation to reply; "Ah, mother! the Lord has answered your prayer exceeding abundantly above what you asked or thought."

The people of the First Congregational Church of San Francisco will not be disturbed in the least if the Lord should answer their prayers for a pastor exceeding abundantly and give them this noted Baptist preacher. Congregaticnal churches always leave it to each individual to choose for himself or herself the mode of baptism. We know of no Congregational minister who doesn't stand ready to baptize by immersion any person so desiring. And there are Congregational churches that have baptisteries.

As to Dr. Aked, we assure our friends of the Disciple Church that such a man is not going into any course in any way inconsistent with his belief. He is not here to be interviewed. If he were, we are confident a few lines would satisfy all inquiring minds. We know of some men in the Baptist ministry who do not hold so strongly to the view of baptism by immersion as to have any resitancy about sprinkling any who desire baptism that way if acting for a church that does not command immersion. Baptists do not believe in baptismal regeneration as our Disciple brethren generally have believed in the past; and, so far as we know, believe to considerable extent now.

Further, there is the possibility that Dr. Aked may stand where the Rev. Dr. E. B. Fairfield stood a few years ago. He was a Baptist. Having been requested by a Baptist publishing house to prepare a book in defense of Baptist views, he accepted the work with the feeling that in the compass of such a book as the publishing house desired an argument could be made that nobody could fairly answer. He says;

"In order to do it I determined to go over the whole ground from the beginning, so that when the work was finished the honest and intelligent reader of my book would be constrained to admit that it was unassailable.

"I fully believed that immersion was the only water baptism, and that it could be made so to appear to every candid inquirer.

"My disappointment you can imagine when I tell you that, as I prosecuted my study of the subject, I found tower after tower of my Baptist fort tumbling down; Most laboriously did I strive to repair them. Month after month for more than two years did I labor to maintain my old ground, but to no avail. There were too many hard and solid facts against me. Having studied the subject through and through on both sides, I was convinced of my error. The word 'baptizo' did not mean 'immerse,' in the New Testament. I saw it clearly."

Therefore Dr. Fairfield could not write the desired book. Later he became a Congregationalist. Then he wrote a book entitled "Letters on Baptism," which was published by The Congregational Sunday School and Publishing Society. All who have read it will wonder how the editor of The Pacific Christian can presume to write on the subject of baptism with the great assurance shown in what we have quoted from his paper.

Readers of The Pacific know how fine a Greek and Bible student Professor R. R. Lloyd, formerly of Pacific Theological Seminary, is. Several years ago he wrote a little book on "Baptism as Taught in the Scriptures." Before studying the subject he vowed that he would follow the facts of the Bible whither-soever they should lead.

On the concluding page of his book Prof. Lloyd says: "We are forced by facts to affirm that the data on baptism in Scripture teach us that affusion, or more probably sprinkling was the Johannine and apostolic method of baptizing.

The use of the verb in the Septuagint, in the New Testament; the bathing customs of the Egyptians, Greeks, Romans and Jews—ancient and modern; the use of the prepositions connected with the verb, coupled with a detailed examination of the chief passages which speak of baptism, have united to lead to this conclusion."

We venture the assertion that any one who will read carefully the two books from which we have quoted will see how it is possible for Dr. Aked to lay such slight emphasis on the mode of baptism as to identify himself with a Congregational church and baptize people as they may choose to be baptized—by immersion if they wish; by affusion if desired; by sprinkling if so desired.

Spurgeon once said that he was a Baptist, so called; but, he hoped, "a great deal more a Christian than a Baptist." That is what the world needs—Christian men and women loyal to Christ who will unite on the essentials and work to bring in the heavenly kingdom. Our Disciple brethren would have all unite on the idea of baptism by immersion, which if insisted on will, in our judgment, always stand as the most divisive thing in Christendom.

It is a good sign of the times that a preacher of Dr. Aked's ability and standing is ready, when a door for service opens up, to pass from the Baptists to the Congregationalists. There have been others before him; there will be many more, ever increasingly, after him, as men's minds are broadened in the light of truth.

We do not know how many there are serving very acceptably Congregational churches today who were Baptists once; there are several. Prominent among them are the Rev. Dr. Philip S. Moxom of Springfield, Massachusetts, and the Rev. Dr. T. E. Busfield of North Adams. The churches of which they are in charge are among our leading New England churches and these men are influential throughout the denomination. Tompkins Avenue Congregational Church, Brooklyn, New York, now the largest Congregational church in the United States, having a membership of 3075 the first of last year, had a few years ago as pastor the Rev. Dr. Pentecost, who had been a Baptist. And what the Rev. Dr. A. J. Behrends accomplished for many years as a Congregationalist, after being a Baptist, will ever stand as a blessed and fragrant memory.

We hope to see the sentiment that has of late been pervading the Baptist body leaven also the Church of the Disciples or "Christians". And it would soon, if such writings as the books by Professors Fairfield and Lloyd, from which we have quoted, had circulation among them. There are very few members of that religious body who have ever heard the subject of baptism discussed except by their own preachers, and very few of those preachers would speak with such dogmatic assurance as they now do if they were to go through the subject as Professors Fairfield and Lloyd have done. And we venture the assertion that if our contemporary were to publish this article it would come as news to not a few of its readers that there is any ground for difference of opinion between the scholars of the country as to the ancient mode of baptism. They are aware of course that there is a difference of opinion; but the scholarship, they think, is on the side of immersion. It must be admitted that some of it is on that side; but it is far from enough to justify the dogmatism that is frequently indulged in concerning it.

Registration figures gathered last November show that Columbia led the universities in attendance last year with 7,411. Chicago had 5,883; Michigan, 5,339; Harvard, 5,329; Pennsylvania, 5,187; Cornell, 5,169; Minnesota, 4,972; California, 4,758; Wisconsin, 4,745; Illinois, 4,659.

OREGON OUGHT TO DO BETTER.

The campaign in Oregon last year for state-wide prohibition left the Anti-Saloon League with a debt of $1,250. In the "Stainless Flag," the organ of the Oregon League, the debt was divided up into squares representing amounts from one dollar up to twenty-five. There were ten $25 squares. We notice that only one has been taken up to date and that bears the name of J. R. Knodell, the superintendent of the League. None of the ten $20 squares have been taken; and only three of the forty that represent ten dollars. Of the seventy that represent $5 only 19 are taken.

We do not think that the friends of temperance in Oregon impoverished themselves by putting a large amount of money into the campaign against the saloon last year, and it is to be hoped that more of those ten, twenty and twenty-five dollar squares will be taken soon. It would be a shame to let the Anti-Saloon League superintendent, who has been doing heroic work on a small salary, stand as the sole twenty-five dollar subscriber. That his name does stand in that line is not surprising to anyone knowing him intimately. It was always thus when he was a pastor. If there was any money to be raised for any purpose, he was always among the most generous.

We venture the assertion that if all the friends of temperance in Oregon had given of themselves and their means last year as the Anti-Saloon League superintendent did, the state would have prohibition today.

As we wrote the foregoing Kipling's poem, "The Voice of the School," came to mind, and we quote it here:

There's a breathless hush in the close tonight,
Ten to make and the match to win;
A bumping pitch and a blinding light,
An hour to play and the last man in;
And it is not for the sake of a ribboned coat,
Or the selfish hope of a season's fame.
But his Captain's hand on his shoulder smote—
"Play up! play up! and play the game!"

The sand of the desert is sodden red—
Red with the wreck of the square that broke;
The gatling's jammed and the Colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed her banks,
And England's far and Honor's a name;
But the voice of a schoolboy rallies the ranks:
"Play up! play up! and play the game!"

This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all, with a joyful mind,
Bear through life like a torch in flame,
And, failing, fling to the host behind:
"Play up! play up! and play the game!"

Our suggestion to all laggards in Oregon is: **"Pay** up! play up! and play the game!"

The Young Women's Christian Associations of the Pacific Coast hold their Annual Conference at Capitola from March 25 to April 3. Among the speakers will be President McConnell of DePauw University, Indiana; Secretary Messer of the Chicago Y. M. C. A.; Dr. Parsons of Colorado College; and the Rev. Dr. W. H. Day of the First Congregational Church, Los Angeles.

ALEXANDER IRVINE, THE SOCIALIST.

Alexander Irvine, the Socialist, who has been speaking hereabouts during the last week, one evening in Dreamland Rink to 2,000 people, has had an interesting and remarkable career. His life story, written by himself last year, was aptly named, "From the Bottom Up." Born in Ireland about forty-eight years ago, his boyhood was spent as are spent the lives of the lowliest there. Coming to the United States in 1888 he climbed up until he became, first a lodging-house missionary in the Bowery district in New York City; then, a little later he went into Y. M. C. A. work, and about the opening of the 20th century became a full-fledged minister in charge of Pilgrim Congregational Church, New Haven, Connecticut.

He studied for a while in Yale Divinity School, taking, along with other studies, Hebrew and New Testament Greek.

A little experience in the ministry showed him that he was leaving the ordinary type of church at a much quicker pace than the Y. M. C. A. When called to a pastorate he told the officers of the church frankly that he was not the kind of man needed for their parish; but they insisting that he was, he says that he preached for them on Sunday that he might preach to a larger parish during the week.

After four and a half years with Pilgrim Church, New Haven, Mr. Irvine left it and founded a People's Church, the brief creed of which was: "This church is a self-governing community for the worship of God and the service of man." At the opening service a Jewish rabbi read the Scripture lesson, a Universalist minister made an address and a New Haven judge led in prayer.

The new organization didn't seem to fit in anywhere and died a gradual death. Writing of it at one stage of its existence, Irvine says: "The tide was ebbing, but it was not yet out. The announcement that I was a Socialist brought the members of the party around me; but on Sunday nights, when they came expecting a discourse on economic determinism and found me searching for the hidden springs of the heart, and the personal life, as well as the larger social life, they went away disappointed and never came back."

Irvine drifted up to New York into Y. M. C. A. work, and later into a position as lay reader in the Church of the Ascension. His radical utterances made trouble there, and last June he severed his connection with that church; and, unhampered henceforth, proposes to give himself to the socialistic propaganda. He is a man of delightful personality and has bound many persons to himself with hooks of steel in New York and elsewhere. On the other hand, so radical is he that his doctrines offend and alienate many; hence the feeling on the part of wealthy men in the Church of the Ascension that they would rather pay for a theater for him to preach in than allow it in the Church which was being divided and weakened. The rector, the Rev. Percy Stickney Grant, said on the occasion of Mr. Irvine's last sermon or address there last June: "You of the congregation who wish to follow Mr. Irvine may go out from this church and hear him. Your sorrow at his going cnanot possibly compare with mine who must stay here within the church, separated from him and robbed of the comforting companionship of his voice. I cannot think of this termination of our experiment here as a failure. When it comes right down to it, I haven't met another man like Mr. Irvine in my whole experience. . . . He has suceeeded here; the only failure has been in my effort to convince the vestrymen that they were wrong in the action they have taken."

The Springfield Republican at the time Mr. Irvine left the Church of the Ascension expressed opinion that the vestrymen were needlessly frightened by the meetings conducted by him. "Some of the newspapers had made them notorious by a certain malicious distortion, exaggeration and ridicule, distressing no doubt to many of the church members. But, nothing could have been finer, on the whole, than the spirit displayed in allowing the meetings to be held."

In giving the story of his life, Mr. Irvine says: "My Socialism is the outcome of my desire to make real the dreams I have dreamed of God. It came to me, not through Marx or Lasalle, but by the way of Moses and Jesus. Twenty years' experience in reform movements taught me the hopelessness of reformation from without. It was like soldering up a thousand little holes in the bottom of a kettle."

"The Socialists are the only people who have the Bible idea of work. The Scriptures make no provision for parasites. In the commonwealth of Israel everybody worked. When there was a departure from this ideal, came the prophet to speak for God and the divine order.

"Socialists are doing for America what the prophets did for Israel thousands of years ago. We are pointing the way to simple and right living, to justice, brotherhood and religion. Socialism is not an ultimate conception of society: it only paves the way for a divine individualism. When the fear of hunger is vanished, men will have a chance to be individuals. Men striving all their lives to live—to merely live—have no time, no opportunity for a career."

"Poverty is the mother curse of the ages. No man suffering from her withering, blighting touch can be in harmony with the best. Socialism tackles the master job of abolishing it. Not by any fantastic plan of redistribution, but by giving to the creator all that he creates, and to the social charges, pensioners and cripples, an assurance of life without the stigma of pauperism."

"The Socialists of today know that their ideal cannot be realized during their lifetime. They are people of a vision; they are not saying, 'Lord, Lord,' but they are bringing in his kingdom."

"The process levels up, not down. It will abolish class struggles and divisions. It will usher in a reign of peace. Just at present it is a class struggle.

"Changes in society are like changes in human character; they must have origin in the heart and work outward. It is at the heart of things we place our hope and the secret of the social passion to me is the knowledge that I am a co-operator with God."

Among the persons mentioned by Mr. Irvine as giving shape to his life by personal contact are Henry Drummond; Mr. McBurney of the Y. M. C. A.; George D. Herron; President Gates, formerly of Iowa College and of Pomona, now of Fiske University; President Hughes of Tabor College and the Rev. Dr. T. T. Munger.

THE ROOSEVELT LECTURES.

The lectures to be given by Theodore Roosevelt on the Earle foundation, Pacific Theological Seminary, will be five in number. They will be from March the 24th to the 29th inclusive, and on the following topics: "Realizable Ideals," "The Home and the Child," "The Bible and the Life of the People," "The Public Servant and the Eighth Commandment" and "The Shape of Public Opinion and the Ninth Commandment."

They will be given at four o'clock in the afternoon,

and will be in the Greek Theater if the weather is favorable. Otherwise in Harmon Gymnasium.

Mr. Roosevelt will give the Charter Day address at the University on Thursday, March 23d.

CHONICLE AND COMMENT.

The First Methodist Church of Oakland has purchased a new location at Twenty-fourth and Broadway.

Dr. Abbott well says that the remedy for domestic infelicity is love and not the legal remedy of separation.

"I am tired of inspirational addresses; I want to know how to get on the job," remarks a prominent Chicago layman. That's a good sign of the times.

Fifty-five thousand persons in Cincinnati have asked that the postoffice be closed on Sundays and only 25 persons have asked that it be kept open.

The Rev. R. J. Campbell of the City Temple, London, announces a belief in reincarnation. He declares that he knows he has had a previous existence.

An order has come from Washington for the closing of the postoffice in Berkeley on Sundays. It was requested by 13,000 petitioners. There were a few protestants.

It is to the credit of the women of Washington that a larger percentage of women than of men voted at the recent primary election. This, of the registered voters.

Worth pondering over are these words by Owen Wister: "A middlin doctor is a pore thing, and a middlin' lawyer is a pore thing, but keep me from a middlin' man of God."

Judge Lindsey of Denver says that every woman who has served as police or probation officer has done more good than forty men would have done or could have done.

A Layman's Missionary Movement convention will be held in Oakland, March 20-22. Addresses by G. Campbell White, Colonel Halford and others of prominence in the movement.

Next week The Pacific will publish an interesting article by the Rev. C. R. Brown about his trip last year to Japan. This will be followed by other articles, soon; concerning that trip.

Fleming H. Revell, the publisher, says that he has been waiting a long time for some one to write a book on the Value of Poise—personally, socially, politically and religiously.

The First Presbyterian Church of Seattle reports 781 members received last year, of which number 555 united on profession of faith. Dr. Matthews says that there are 6,200 members now.

The Madison Avenue Baptist Church, New York, has secured $200,000 toward a $300,000 endowment. The land on which its house of worship stands will be worth a million dollars soon.

The New York Observer speaks of Professor John Wright Buckham of Pacific Theological Seminary as one who has done much "to vindicate and explicate the doctrine of personality.

The Rev. Dr. Campbell Morgan speaks at the Midwinter Bible Conference in Atlanta this month. The Fifth Avenue Presbyterian Church, New York, hopes to secure him as pulpit supply two Sundays.

The account book of a poor man living in Toledo, Ohio, was found on the street not long ago and it was noticed that out of $10.65 expended for himself and family, $4.35 had been for whisky and beer and other drinks.

The Fifth Avenue Presbyterian Church, New York City, to which the Rev. Dr. Jowett of Birmingham, England, has been called at a salary of $12,000 and a parsonage which is worth annually $5,000, raised and expended $337,547 last year. The previous year this amount was exceeded $30,000.

Dr. Chapman, the evangelist, spent a day recently with two Brooklyn judges and ascertained that 42 per cent of the sentences passed by those judges on men are on young men from 16 to 21 years old. Not once in five years has a boy who was faithful in attendance at Sunday-school been before those judges.

The Boston Transcript remarks: "California will remain in the Union notwithstanding the ratification of the treaty with Japan." Our "agitators" haven't been heard from as to that yet. But it isn't likely that there will be any more toward secession before 1915. All Californians are anxious to have the Panama-Pacific Exposition.

Mr. S. T. Johnson of Minneapolis, chairman of the National Council Commission on the Apportionment Plan, will be in attendance at the meeeting of the Congregation Home Missionary Society in San Francisco the first week of June. He will also attend the Pacific Coast Congress in Portland the second week in June. He would like to have arrangements made for the consideration of the Apportionment Plan at all meetings arranged for the Eastern visitors at different points on the coast.

"I am lonely and sick and out of heart," wrote Robert Louis Stevenson at one time in his life; but he added: "Well, I still hope, I still believe, I still see the good in the inch and cling to it. It is not much, perhaps, but it is always something. That is the way we have to look, not only at our own lives, but at all life—at the world. It is always dawn somewhere; and surely, though slowly, this old world is moving up toward God. His kingdom is coming everywhere, over all the earth. Says Dr. Brierly in his book, "Life and the Ideal": "Take man at his worst and wildest, but somehow—how, is often a mystery—he rights himself. The lawless mining community, which begins with saloons and bowie-knives, settles into an ordered, bechurched and beschooled community. The human refuse picked out of the London gutters, taken into proper surroundings, turns out to be excellent material for citizenship. Give the human a chance, and its good comes uppermost."

The New York Post comments as follows, concerning the passing of the new treaty with Japan: "The practically unanimous vote by which the new treaty with Japan has been ratified should mark the beginning of the end of the jingo delusion on the Pacific Coast. Great credit is undoubtedly due to Mr. Taft for the skillful way in which he went about allaying the fears and suspicions of the timid West. The Japanese Ambassador's formal pledge on the part of his government to continue its restrictions on coolie immigration to this country has satisfied pretty nearly every one in California. And in that rests the significance of the treaty. The Japanese laborer is to be kept out not because we are going to stand like stout Cortez, gazing out eagle-eyed on the Pacific, club in hand, but because the Japanese

Government has pledged its honor not to allow its laborers to come. In other words, the people of California are actually willing to trust to the honor of that perfidious nation which has seized Manchuria, is just about to seize the Phillippines, strives for the supremacy of the Pacific, threatens the dominance of the white race, and interferes with Capt. Hobson's sleep. Common sense is actually breaking over the Sierras."

The California Christian Advocate is of opinion that the saloons of San Francisco profited more than any other institution by the several recent celebrations of the victory of the city in securing the Panama-Pacific Exposition. Of the Saturday half-holiday the editor writes: "The saloons were all wide open, the workingmen were loose on the streets with their weekly wage in their pockets to begin with, but most of the amount was duly transferred to the tills of the liquor dealers before the "celebration" was over. This shallow attempt to exploit the laboring classes is pitiable in the extreme. The pathos of the whole matter is in the fact that these poor fellows go cheerfully and riotously to the shambles to be robbed and sent home penniless and stupidly sodden with drink. There are more poor, tottering workingmen in San Francisco than in any city on the coast. There are more saloons and more vice, gambling, social evils, cheap degrading theaters and general demoralization—ten times more—than anywhere else. If this light, frivolous, superficial, frolicking spirit continues to romp over the city, the Panama Exposition will be a miserable failure and San Francisco will be degraded in the eyes of the whole world. We travel widely over this State and we love San Francisco. It has been our home practically for twenty-five years. The one complaint over this state concerning San Francisco is its immorality. Why not quit carousing, exploiting and rollicking over our great opportunities and get down to business and clean up. There are few things so pitiful as to see the poor of the whole city called out from their homes, from their work, to be robbed by three thousand big, fat, greasy, lazy, torpid saloon keepers."

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The International Sunday-school Convention theme in San Francisco next June will be "An Open Bible and the Uplifted Cross." The opening hymn will be "All Hail the Power of Jesus' Name." Prof. Excell of Chicago will have charge of the music. Dr. J. Wilbur Chapman will speak each day on "Soul Winning," and will give an evening address on "Three Hundred Years of the English Bible."

On Sunday afternoon there will be a temperance mass meeting, among the speakers being Ex-Governor Glenn of North Carolina and Secretary Mead of the National Temperance Society. In addition to temperance meetings in the convention building in San Francisco, in Golden Gate Park on Sunday afternoon, there will be a meeting in the Greek Theater in Berkeley.

The Sunday evening theme in the churches will be, "The Sunday-school in the Christian Conquest of North America.'

The convention will be held in the Coliseum, near the Panhandle of Golden Gate Park, which will accommodate 8,500 persons.

The San Francisco committee is hard at work in cooperation with the officers and regular committees of the International Association in the effort and determination to make the convention in 1911 the best in the history of the Association.

It will require about $15,000 to finance the convention. Arrangements are being made for a concert one evening by a chorus of 1,500 voices, to which an admission will be charged, the proceeds to be devoted to convention expenses.

One entire day of the convention will be devoted to conferences on Home Missions, addresses being made by denominational superintendents and leaders and by men on the mission fields.

A VALENTINE SERMON.

W. N. Burr.

The children in the parish of No-Matter-Where get the first part of the pastor's morning sermon, and if he has anything left after the children have been served he gives it to the older folks. One Sunday morning in February he gave the younger members of his flock the story of St. Valentine, because he wanted them to be dipping deeper into the spirit of the day than young folks are likely to do unless they have a little instruction to help them. He told them of good Bishop Valentine who lived in the days of the Emperor Claudius, and who spent his life doing things to make other people happy, especially poor people and old people and little children. And something of Valentine's imprisonment because he could not worship God just as the Emperor Claudius thought people ought to. And how he used to write little letters to the poor people, and the little children in whom he was interested, and throw the letters out between the bars of the window of his prison cell; and how when found they were sent to the ones to whom they were adressed. And how when he died the people began to observe his birthday by sending every year little kindly messages—love messages—to their friends.

"Be ye kind one to another, tender-hearted," said the minister of the parish of No-Matter-Where to the older folks that morning. "The Bible has a great deal to say about what people ought to **believe,** but it also has a great deal to say about how they ought to **behave.** We have sometimes rather overlooked that. The history of the church is blotted with the doings of people who **believed** all right, but who forgot to **behave** all right. Emperor Claudius had a belief, a doctrinal basis for his religion; but he didn't **behave** as a man who holds a religious belief ought to. He remembered his doctrine, but he forgot to be kind to other people, tender-hearted. He said 'You've got to believe just as I believe, or I'll make you suffer for it.' And he carried out his threat. Good, kind, tender-hearted Valentine had to go to prison because he couldn't quite see things as Emperor Claudius saw them.

"Now, one's belief is important. If it were not, Jesus would not have had so much to say about it. A man who doesn't believe anything, or is not quite sure what he does believe, lives a sort of jelly-fish life, a life with no backbone in it. But it takes both a backbone and a heart to make very much of a man, or woman, either. And the Bible does not overlook that. It is not just a book of backbone doctrines to be believed, neither is it a book that suffers with enlargement of the heart. It says "believe," and it tells men what to believe, and it also says in effect "behave," and then tells men how to behave. The man who calls himself a Bible student but who just dips among the "believe" texts, paying little attention to the "behaviour" texts, is only half a Bible student.

"We ought to be getting a good, firm hold on this fact—that the Bible lays just as much stress upon character as upon creed. It will not do to overweight either one. We are to balance ourselves by them. The man who teaches creed and omits character is making a fearful mistake. The man who teaches character and omits creed, a sound, doctrinal basis of belief, is also making a mistake. Christianity is based on both, and no man can be a balanced Christian, or come anywhere near to it, who does not place emphasis on both creed and character in his teaching and in his every-day living. It is a flabby conception of life to say: "It doesn't mater so much what a man believes if he is only a good, kind neighbor." It is also a wrong conception of life to insist that men must believe so and so and overlook the strong emphasis that Jesus and the scripture writers place upon neighborliness, the kindly spirit, the tender treatment of those whose beliefs may not quite coincide with our own.

"An earnest-hearted Christian will make it a part of the plan of his life to refrain from passing judgment very much upon other people. It is the easiest thing in the world to do—to be measuring other people, and to be picking at their weaknesses and faults; but just because it is so easy we are likely to be mistaken. For the hardest thing in the world is to know other people well enough to measure them truly. Prof. Drummond wrote on 'The Greatest Thing in the World,' Love. And I think Henry Drummond was about right in placing 'love' before everything else. Now if one were to write on 'The Easiest Thing in the World,' I think it would have to be a treatise on 'The Habit of Judging Others.' And if he were to write on 'The Hardest Thing in the World,' it would have to be on 'Knowing Other People.' It is the hardest thing in the world to really **know** the minds and hearts, the motives and the heart movements of other people, and to weigh accurately and to estimate righteously all the influences of their training and temperament that have been working to make them what they are.

" 'Don t look for the flaws as you go through life;
And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.

For the cloudiest night has a hint of the light
Somewhere in its shadows hiding;
It is better by far to look for a star
Than the spots on the sun abiding.'

"Criticism has a place among things helpful, but only kindly criticism, criticism with love, good-will, a Christian magnanimity behind it. And, after all, we are not very well fitted to criticize other people until we know all about them; and who does know **all** about anybody?

"Dr. J. R. Miller has told a tender story of Prof. Blaikie, of Edinburgh. He was one day lecturing to a new class, when a student rose to read a paragraph, holding the book in his left hand.

" 'Sir!' thundered the professor, 'hold your book in your right hand.'

"The student attempted to speak.

" 'No words, sir! Your right hand, I say.'

"The lad held up his right arm, which ended piteously at the wrist.

" 'Sir, I hae nae right hand,' he said.

"Then Prof. Blaikie left his place, and going down to the student he had so unwittingly hurt, he put his arm around the lad's shoulders and drew him close to his breast.

" 'My boy,' said he—he now spoke very softly, yet not so softly but that every word was audible in the hush that had fallen on the classroom, 'You'll forgive me that I was over-rough. I did not know—I did not know!'

"And we do not **know**. We should train ourselves, therefore, to cultivate the spirit of charitable judgment.

"How do we know what hearts have vilest sin?
How do we know?
Many, like sepulchres, are foul within
Whose outward garb is spotless as the snow;
And many may be pure we think not so.
How near to God the souls of such have been,
What mercy secret penitence may win,
How do we know?

"How can we tell who sinned more than we?
How can we tell?
We think our brother has walked guiltily,
Judging him in self-righteousness, ah, well!
Perhaps had we been driven through the hell
Of his untold temptations, we might be
Less upright in our daily walk than he—
How can we tell?

"Dare we condemn the ills that others do?
Dare we condemn?
Their strength is small, their trials are not few,
The tide of wrong is difficult to stem—
And if to us more clearly than to them
Is given knowledge of the great and true,
More do they need our help, and pity, too—
Dare we condemn?

"God help us all and lead us day by day—
God help us all!
We cannot walk alone the perfect way,
Evil allures us, tempts us, and we fall;
We are but human, and our power is small;
Not one of us may boast, and not a day
Rolls o'er our head but each hath need to say:
'God help us all.' "

La Canada, California.

AMERICAN CHINESE CONTRIBUTION TO FOREIGN MISSIONS IN CHINA.

C. R. Hagar.

At the commencement it may be acknowledged that the subject above mentioned calls for a large number of facts which it is difficult to ascertain with complete accuracy, yet as far as the work of the South China Mission of the American Board is concerned, the accompanying facts herein mentioned may be relied upon as fairly correct, though it is not attempted to narrate what Chinese belonging to other churches have done, suffice it, however, to say that the Chinese of the Presbyterian, Baptist, Methodist, Christian, United Brethren, Episcopal and other churches have each contributed in part to the evangelization of their countrymen in China.

And first, it must ever be born in mind that the South China Mission is practically the outcome of the work among the Congregational Chinese on the Pacific Coast, in other words, the Congregational Chinese were the sole cause of

the reopening of the Hongkong or South China Mission in 1883. When the first Mission had been given up in 1867, after 37 years of almost fruitless labor, it had been tacitly agreed that the Congregationalists would not again re-enter the field, but leave it to the Presbyterians, but the Chinese of the Congregational persuasion desired to be represented in China and so the request went to the American Missionary Association which passed it on to the American Board, which after much deliberation finally decided upon the Mission, although the missionary sent to investigate the feasibility of the project and who advised against it is still living and an active member of the Foochow Mission.

For a few years the Congregational Chinese supported the work of the American Board and even sent one of their number to aid the first missionary sent out. This, however, lasted only a few years, after which the Chinese themselves organized a missionary society of their own, though working still in connection with the missionaries of the American Board. In 1892 the first station of this independent Chinese organization was opened at the District city of San Ning. Later on stations were planted at Canton, San Ui, Cheng Sha, Yan Ping and See Gow, two of these stations were, however first opened and cared for by the American Board, just as some of the other stations of the Chineses Society. Two of the above stations, however, have not received any foreign supervision at any time. It is thus seen that six stations are now supported by the funds belonging to the Chinese Congregational Missionary Society. About the year 1892 or 1893 a store was bought in Hongkong, costing from $5,000 to $6,000, from the yearly rental of which, most of the Society's work is supported. In this way $600 to $700 are raised every year with which to employ six preachers, two or three Bible women, several school teachers, as well as bearing the expenses incurred by each chapel. The superintendent's salary is borne by an American friend, but all the other expenses are paid out of the rental received and the contributions of the California Chinese. The late Rev. Jee Gam collected some $1,100 to $1,200 to build the See Gow chapel near his own home, and although he was never privileged to see this Gospel light house, yet he did what he could to evangelize his countrymen. It is safe to say that $700 or $800 are expended every year by the California Chinese, which is almost as much as that which the American Board gives for the general work of the South China Mission. Of the 46 or 47 stations, or Congregational chapels in South China, 30 are owned by the American Board Mission, or the California Chinese Congregational Missionary Society, while 16 or 17 churches still rent a Chinese building for their services. Some 17 or 18 church buildings thus built and owned have been erected largely through the contributions received from American Chinese or those sojourning in Canada. Only about 13 chapels have been erected or bought by the South China Mission without any American Chinese money.

In the matter of supporting the work of the American Board, it may also be gratefully recorded that the Chinese Sunday schools of America and Canada in the East, contribute annually from $1,000 to $1,500, which is a sum larger than that received by the American Board. This does not include the money raised by the California Chinese Missionary Society.

And when we come to consider the number of Chinese who have been connected with the work as preachers and teachers it may truly be said that the American Chinese have done much to swell the Congregational church membership of South China to a larger number than that of any mission of the American Board in China. From the beginning until the present time some 8 or 10 American Chinese have been employed in the California Missionary Society or by the American Board, of which number there are still three preachers on the field, of which two are regularly ordained pastors, and one of them is in charge of the Chinese Society's work while the other is the pastor of the Hongkong church, who during the year 1910 visited more than 40 stations on account of the illness of the foreign missionary. It is thus seen that the American Chinese have manifested a deep interest in the conversion of their countrymen, by **preaching to them, building churches and supporting the general work of the Missions.** And what is true of the Congregational Chinese may be said of the Chinese of other denominations. Formerly the South China Mission received more preachers from America than now, as the trend of the Chinese mind is now all towards education, hence what the mission loses in this respect is gained by China for her educational system. Many have also studied medicine, graduating in Edinburgh and elsewhere, whose efforts in behalf of the sick of the Chinese Empire will be marked. One of the Honolulu Chinese has become the great reformer, on whose head the sum of from $50,000 to $100,000 has been set. Many Chinese have gone from America to their own homes in China and built a chapel or a school like the Hongkong native pastor, who not only built a chapel, but also a girls' school. The reflex influence of the work of the South China Mission is, however, being felt more and more in America and in the Sandwich Islands in that it has furnished some 8 to 10 preachers who have been actively engaged in the work on the Pacific Coast. Some of them are still in active service and preaching the Gospel to the Chinese in California. During the last twenty years of the South China Mission some 6,000 persons have received baptism and connected themselves with the Christian church, which means far more than merely joining the Chinese Y. M. C. A. and in their work of redeeming the lost Chinese of America and Canada have contributed a large share in service and money in order to evangelize the masses. There remains still much territory to be occupied and let us hope that the American Chinese in the future will do as well as they have in the past to make the old story known to their countrymen.

THE CALIFORNIA ORIENTAL MISSION.

To Our Friends and Helpers:

About four months ago, I reached reluctantly and with many a misgiving, the decided conclusion that the double task of superintending this work for Orientals in California and of providing, even with so many willing helpers as I had, about thirteen thousand dollars annually to support it, in addition to the appropriation of the American Missionary Association, was more than I could fulfill. Much that I saw to do in each department went undone because, though working constantly at the utmost of my strength and often far into the night, I could not keep up with the demands. Furthermore, what was done, had defects which were apparent to me, even when not observed by the friendly eyes of others.

This led me to confer with Rev. George W. Hinman, District Secretary of the American Missionary Association, asking him to take up the financial cares. He replied that it would be necessary to receive first the consent of the Amer-

ican Missionary Association, and at my request, the Board of Directors asked for this.

At the last meeting of the Board, held on Monday, February 25, the transfer was made, according to which I retain the superintendency of the work and the pastoral care of our scattered flocks of Chinese and Japanese believers in this state, and Mr. Hinman conducts the financial operations, receiving all remittances and making all disbursements and conducting the campaign for funds.

Certainly I shall be all the help to him that lies within my reach. Remittances sent to me will be promptly turned over to him, and invitations sent to me to tell the story of our work will be heeded as eagerly as they have been in the past. And if any have been aiding this cause through considerations of personal friendship to me, they may be assured that a continuance of that aid will be fully as much appreciated hereafter as it has been in the past.

The work was never larger, never better, never fraught with more saving results than in this current year, 1911.

March 4, 1911. WM. C. POND.

THE FIRST FIFTEEN MINUTES.

(Coucluded.)

The idea of a life dedicated to the extension of God's kingdom abroad through the influence of the Mission Study class was a novel one, and for a few minutes the members of the Prayer Meeting committee looked with curiosity, not unmixed with amusement, upon the girl who had ventured the suggestion that the burden of the sentence prayers at the opening devotional services should be the volunteering of some one of the Longmont Christian Endeavor society to enter the foreign field.

"Why, who of us could possibly go?" blurted out a pert young Miss, turning smartly upon the last speaker. "None of the boys, surely, for they are not pious enough; and as for us girls, why, how dreadfully dangerous and improper it would be unless we went out as missionaries' wives!" This very dogmatic expression at once precipitated a most animated discusion. One or two flatly affirmed that it would only be a waste of breath to offer such a petition as had been advocated. "I don't believe it is good sense or good morals to pray for what we know is foolish. Why, this church cannot rake up a missionary out of its membership of five or six hundred with a fine tooth comb. How preposterous, then, for us youngsters to pray for a missionary to be made out of our society. It looks conceited, that is what I think!"

Dissenting from this opinion, however, a majority set forth this view: That the reason why the Longmont Congregational church had no representative on the foreign field was that no special effort had ever been made to enlist such volunteers; that the normal and most hopeful recruiting station for such an enterprise was the young people's society; that just because no one thought of a missionary career as within the bounds of possibility, was no cogent reason why some one might not espouse that special calling later; that in fact the history of missions proves that prayer has done more to kindle the fire of individual enthusiasm and sacrifice than any other agency; that if one member of the society should be quickened to choose the foreign field the Mission Study class would be amply justified.

"We are ready to sum up, I think, "at last announced the chairman. "Having met to prepare outlines and consider suggestions which will tend to make our study of "The Uplift of China" a real spiritual incentive, we have about concluded, have we not, to urge the following points: First—that the supreme value of the opening fifteen minutes' devotional service be constantly kept in mind. Second—that each leader be given the appropriate scripture passage for the particular topic, and be supplied with a list of hymns which breathe the missionary spirit. Third—that the prayers be pointed, concrete and specific, directed to the needs of China, and imploring a deepening of fervor on our part. And Fourth—that we steadfastly believe that God can and will show some one of us the path into the Orient, and that we concentrate our attention upon this event and study with this event supremely in view.

In brief—we engage in this common task, not merely for the sake of particular information, but rather for the end of personal consecration. We acquaint ourselves with China, in order that we may love and serve our Christ the more sincerely."

Among the Churches.

CALIFORNIA.

San Francisco, First.—There was one addition to the church membership last Sunday.

North Berkeley.—Six persons were welcomed into fellowship last Sunday, five uniting on confession.

Berkeley, First.—There were fifteen accessions to the membership last Sunday, two on profession of faith.

San Francisco, Bethlehem.—Three persons united with the church at the March communion service on profession of faith.

San Rafael.—There was one accession to the church membership last Sunday, making 73 during the three years' pastorate of Mr. Stevens, 55 of the number uniting on profession of faith.

Berkeley, Park.—The church has reconsidered its vote to move the church building now in use to the new lot, but will sell it along with the present site. The canvass for funds for the proposed new edifice is being extended.—Three persons came into the membership of the church at the recent communion service.

Niles.—The corner-stone of the new church building was laid last Sunday afternoon. The pastor, the Rev. F. V. Jones, was assisted in the services by the Rev. E. D. Hale, a former pastor, and by Rev. O. G. May, the first minister preaching in Niles. A message from the Rev. F. H. Maar, a former pastor, was read. It is hoped to have the building ready for dedication in August.

Oakland, Pilgrim.—The semi-annual missionary barrel opening resulted in putting into the treasury $64.18, with several barrels yet to hear from. Mrs. Pinney of the Occidental Board was present, and gave an interesting address.—Some beloved members of Pilgrim Church celebrated recently their golden wedding anniversary—Mr. and Mrs. E. W. Piper. They were remembered on that occasion by their many friends in many loving and beautiful ways.

San Francisco, Plymouth.—The church has just completed two weeks of evening prayer services. As the result of these services nine entered the Christian life, six of whom have already entered the church, the others to follow at the next communion. The attendance has improved considerably, it being especially large on evenings

when the cathedral service was held. An Endeavor society has been organized and the Sabbath-school had the largest attendance it has had for some time last Sunday.

Grass Valley.—On Sunday morning, February 26, Rev. Ben F. Sargent, acting pastor, preached a sermon before the Ladies' Society of the church upon Woman's Work in the church, taking for a theme the scene where Mary sat at Jesus' feet while Martha got his dinner. Recognition was made of several gifts, amounting to more than $100, recently presented by the society to the church furnishings. The week previous at the request of the trustees the pastor repeated a sermon preached last autumn upon "The Spiritual Culture of the Child" and a Culture Class has been found to meet weekly until Easter when several of the younger ones will be received into church membership.

Oakland, First.—The Rev. Dr. R. W. McLaughlin of Brooklyn, New York, occupied the pulpit last Sunday, and will continue during March and April. In the morning Dr. McLaughlin spoke, on "Three Chapters in a Man's Book of Life." The man was the Apostle Paul and the three chapters in his life related to the journey, through Phrygia on to Troas and Philippi—characterized by loyalty to truth, a vision of service and a period of action. The thought was that life at its best is always lived in the region of action. Troas, with its vision, may do for the night. Philippi, with its action, is needed for the years. Man must needs move on from his vision in order to keep it. He who refuses to be loyal to truth will suffer the penalty—absence of the vision. The supreme demand today, it was shown, is not for brilliant men, but for good ones; for men who having the spirit of loyalty and receiving the vision pass on to the field of action and earnestly and patiently shape their lives accordingly.

Oakland Fourth.—After seven years of the most loving and faithful work that could be performed by any pastor toward his people, our beloved pastor, Mr. Maar, has felt necessitated to take a longer rest for recuperation than the usual vacation would allow, in consequence of which he has been obliged at this time to tender us his resignation, which was read at the close of the church service last Sunday morning. It was a kind and loving message, and words are inadequate to express the degree of silence and sorrowful regret which followed the reading of the letter. The service was beautifully and thoughtfully dismissed by Mr. Sinclair—for without singing and after his quiet benediction, we were allowed to silently pass out speaking eye to eye and heart to heart in the expression of our unutterable and voiceless regret at what we seem forced to accept. The matter will be considered by the directors and presented to the church members at a meeting called for Wednesday evening, at which it is hoped to defer the resignation to take effect on June first instead of at the present time.

A LENTEN ARRANGEMENT.

The Rev. Shelton Bissell of La Jolla has in the Congregational chapel at La Jolla each Friday morning during Lent a series of readings from "Life and the Ideal," a book by J. Brierly of London, published recently by the Pilgrim Press of Boston. Mr. Bissell will read and discuss seven different articles therein: The Quest of the Ideal, Sin and the Ideal, Faith and the Ideal, Prayer and the Ideal, The Man and the Ideal, Events and the Ideal, Failure and the Ideal.

An excellent way, this, to spend an hour each week during Lent! The book which will guide the thought is one of the most stimulating of recent times—replete with inspiring thoughts and suggestions.

REV. ANDREW J. SMITH.

On February 27th Rev. A. J. Smith, a retired Congregational minister, a member of the Fruitvale church in Oakland, passed on to the reward of a beautiful life.

Mr. Smith was born in Glasgow, Scotland, seventy-two years ago. He came to America in early boyhood, and proved his loyal citizenship here by serving in the Wisconsin volunteers for the four years of the civil war. Later he took the full courses at Beloit college and Chicago Theological seminary, and in 1874 was ordained to the Congregational ministry, and was married to a Christian woman of rare strength and grace of character. Together they served in pastorates East and West. He was pastor at Neosho, Missouri, for seventeen years, and in Tacoma, Washington, for six or seven years. Later he served the churches at South Bend and Ahtanum, in Washington.

Retiring from the active pastorate a few years ago, Mr. Smith moved to Fruitvale, and has lived a quiet life there or at Elmhurst ever since. About two years ago Mrs. Smith died. Two daughters and a married son survive the parents. In the death of Mr. Smith our Fruitvale church loses one of its choicest members.

BURTON M. PALMER.

ANNUAL MEETING OF SAN FRANCISCO CHURCH EXTENSION SOCIETY.

The annual meeting and supper of the Church Extension Society of San Francisco was held at the Mission Congregational Church Thursday evening, February 23, delegates from all of the Congregational churches of the city being present. After the supper a program was given, consisting of a solo by Miss Atkinson, remarks by the president, Mr. Boardman, and an address by Rev. R. W. Rogers of Plymouth Church on "Paul, the Enthusiastic Church Founder," emphasizing the need of intensive faith to inspire extensive growth. At a meeting of the Board of Directors of the society held on the following Thursday, March 3, at the First Congregational Church of San Francisco, Prof. Ham was elected president and Sidney W. Wilcox secretary for the ensuing year.

BAY ASSOCIATION.

The annual meeting will be held in San Leandro on Tuesday, the 14th of March, beginning at 10:15. Sessions in forenoon and afternoon.

Among the topics for consideration will be "Missions in the Sunday-school" and "Religious Education"—in the home, the church, the public schools and in the religious day school.

To reach San Leandro from Oakland, for the epening session, take Hayward car at 12th and Broadway at 9:10 a. m., or S. P. train at 1st and Broadway at 9:20.

SAN FRANCISCO ASSOCIATION MEETING.

The spring meeting of the San Francisco Association will be held with Park Church, 1649 Hayes street, March 16. There will be an address on "The Church and the Labor Movement: a Vision," by the Rev. William Nat. Friend, of Howard Presbyterian Church. In the evening, after the

fellowship supper and reports of churches, there will be an illustrated lecture on "Experiences in China," by Mrs. George Hinman. Other good things are in preparation and the program will be issued in a few days.

WOMAN'S BOARD MEETING.

The mid-year meeting of the W. B. M. P. will be held on March 15 at Pilgrim Church, East Oakland, the sessions to be at 10:30 a. m. and 1:30 p. m. Rev. John C. Hatch, of the South African General Mission, will speak in the afternoon, on work in Africa.

Prof. Nash has also consented to speak on the Apportionment plan.

The morning session will be occupied by the usual business and reports, and lunch will be served.

WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting at Alameda Congregational church Thursday, March 16. Sessions, 10 a. m., 1:30 p. m. Subject for the day, "The Home Missionary House."

To reach the church take Santa Clara avenue car to Chestnut street, and walk one block south to Central avenue.

MARY M. BELL, Rec. Sec.

WASHINGTON NEWS.

Rev. C. F. Clarke, 7212 Woodlawn Avenue, Seattle.

Lamont.—Twelve recently united with the church at Lamont.

...Stevenson.—A lot 100x100 for a church and a quarter acre adjoining for a parsonage have been given by a friend and the lot bought some time ago will be sold and the proceeds used to start the building fund. The new property is better located than the old and much larger.

Seattle, Columbia.—A very interesting meeting of the Ladies Missionary Society was recently held. Mrs. Bailey, head of the Mission Study work in the city spoke on India. Plans are laid to hold a church rally every quarter. It is hoped that such a gathering will be helpful in many ways.

Benge.—An organizat'on was effected here by Rev. Harold Anderson Missionary of the Societ yon Dec. 18th. Lots were promised by the owner of the townsite who also promised the use of his teams for grading and cash for building, others seem willing to help and it is expected that the work of building will commence soon, for the people are enthusiastic.

Tacoma, Alki.—Apologies are due from the type-setter for the misprint, Alkali, in the recent item. Since writing that Rev. S. S. Healey has resigned from the pastorate of the East Church, Tacoma, and accepted the pastorate of Alki. This speaks well for Mr. Hea'ey's work at the East Church, for it is seldom that a minister is called to a pastorate in the same city.

Chewelah.—All departments of work are in better condition than they have been for a long time, finances are in excellent shape and congregations are large. Rev. H. A. Luckenbach has organized a Sunday School in one of the outlying districts where no Christian work has ever before been attempted, the school numbers about twenty and will probably not be larger owing to the scarcity of the population. He will preach once a month until the work is well under way.

Elk.—The first special meetings ever held in this town were conducted by our Evangelist David Reid. The meetings were very helpful several taking a stand for Christ, other meetings are hoped for later. Since Rev. H. L. Preston assumed charge there has been a marked growth shown in all departments of the church, especially in the Sunday-school which has grown from an attendance of about forty to over a hundred. The pastor has an adult Bible class of about twenty five members equally divided between men and women.

McMurray, Clear Lake and Montborne.—Rev. Mr. Orr has infused new life into these fields which a short time ago seemed so unpromising. The Clear Lake church is filled and has made a number of improvements and has proposed to turn its basement parsonage into social rooms for the church. The Clear Lake Lumber Co. agreeing to build a parsonage. The Montborne work is flourishing with full houses and good interest. At McMurray, though not so noticeable, the improvement ha sbeen greater and plans are under way that will enlist a number of the men of the place and make for greater growth.

Alaska, Valdez.—Rev. H. O. Henderson has been here about seven months, and the work has progressed very rapidly. The building has been repaired, one room added so that now the rooms used for the parsonage are four. The cost, which was over a thousand, was all raised on the field. The property was deeded to the local trustees who then transferred it to the Church Building Society. We now have a property worth $3500 free from debt. This ends a long and tedious series of negotiations and prevents the possiblity of some of the annoying complications that marred the harmony of the church in the past. The membership is now 36 and others have announced their intention to join immediately.

Northern Idaho.—Rev. H. E. Anderson spent considerable time among the Northern Idaho churches. He reports that there is much interest at the Lewistown Orchards church but till the trees are bearing and the people make their permanent homes there we cannot expect a large church, but within a few years the organization ought to be strong. Deary has called Rev. M. H. Babcock. has grown wonderfully. In April Mr. Anderson preached the first sermon ever preached in the town, it was then impossible to organize a Sunday School so Mr. Anderson kept up occasional preaching services. Soon Mr. S. A. Waters, pastor of the churrch at Tekoa, took it as an outstation and it so prospered that now arrangements are being made to erect a building. Wallace has prospered under Rev. Mr. Carter who by sticking to his post during the fire last summer and using his church in the relief work has endeared himself to the people. Burke is still without a pastor and somewhat discouraged thereby. So too at Mullan. There are 2000 people at Burke and only our church, as many at Mullan and only our church and a small Episcopalian chapel. Both places full of saloons and evil resorts. There are few fields where Christian work is more needed and where there are more opportunities for a home missionary with a spirit of sacrifice.

THE AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association makes a very encouraging report of receipts for the four months ending January 31, indicating that the apportionment plan is being widely adopted by the churches, and is measurably accomplishing what was expected of it.

During the four months of the fiscal year of the A. M.

A., ending January 31, offerings from churches and church societies increased $9,314.90 beyond the amount for the same period a year ago. Individual offerings increased $4,330.54. Legacies increased $3,317.88.

This increase is, of course, partly due to the tendency of churches to mass their gifts near the close of the calendar year. If the churches will accept the suggestion of the Apportionment Commission that remittances be made quarterly, it is probable that every month of the year 1911 will show a gratifying increase in receipts.

GEORGE W. HINMAN, Sec. A. M. A.

21 Brenham Place, San Francisco.

DR. AKED TAKES FIRST STEP TOWARD COMING TO SAN FRANCISCO.

According to a New York dispatch to the San Francisco Chronicle, Dr. Aked, on Tuesday of this week, presented his resignation as pastor of the Fifth Avenue Baptist Church, asking that it take effect on April 9th.

The report is that it has been accepted by the trustees. Doubtless, as soon as acted on and accepted by the Church, Dr. Aked will telegraph to San Francisco an acceptance of the call recently given him by the First Congregational Church and by the last of April enter on the work here which, as readers of The Pacific already know, appeals to him strongly.

OREGON LETTER.

By George H. Himes.

The Atkinson Memorial Church was formally organized at three o'clock today, with twenty-four charter members. The charter list will be kept open until the recognition council is held. Among those present assisting in the organization were Rev. D. B. Gray, City Congregational City Missionary, and wife, Rev. Luther R. Dyott and wife, Rev. Dr. Paddack, Home Missionary Superintendent, Rev. Robert E. Jones, Mr. and Mrs. Frank M. Warren. The latter lady is the daughter of the late Dr Atkinson. The only officer elected at this time was Miss Helen Hawthorne, Church Clerk. The new building of this church is progressing favorably. The excavation for the basement was finished several weeks ago, and now the foundation of concrete is ready to begin the erection of the superstructure. Rev. Herbert G. —— has the pastoral care of this church, and his influence in the community is certainly to be strongly felt.

The hearts of all the older members of the First Church of this city—all members prior to 1874—were greatly saddened last week by hearing of the death of Rev. Amory H. Bradford, D.D., of Montclair, N. J. In 1874 Dr. Bradford supplied this pulpit from June 14th to Sept. 20th, in exchange with Rev James D. Eaton, then pastor of this church. The occasion of this exchange was to give Mr. Eaton a chance to get married, his affianced being Miss Gertrude Holmes, the daughter of one of the deacons of Dr. Bradford's church. The text of the last sermon Dr. Bradford preached in 1874 was "Thou, God, Seest Me." And in that text may be found, in large measure, the key-note of Dr. Bradford's signally useful life. He was called at least three times to the pastorate of this church, but declined. He said, however, if he ever left Montclair, he would rather come to Portland than go elsewhere. He was in Portland for the last time during the National Council in July, 1898, and preached on July 18th of that year.

At the communion service in the First Church this morning, twelve new members united with it.

Last Sunday Rev. P. S. Knight, Salem, organized a Sunday-school of thirty members at Macleay, a few miles west of Salem.

Nearly thirty-nine years ago Mr. Cyrus T. Locey, a faithful member of the Oregon City Congregational Church, removed to Malheur county and settled in the vicinity of what is now the village of Ironsides. At first the population was so scattered that it was almost impossible to get a company of any size together, but Mr. Locey and his wife persisted until a Sunday-school was organized. For many years that was carried on by this faithful man and his wife as a Congregational school, and in 1903 a church of eleven members was organized there. This was served for a number of years at least once a month by being yoked with other missionary outposts, but about two years ago all preaching services were discontinued there, but the Sunday-school was maintained. In January of this year a minister representing the Presbyterian Sunday-school Board of Missions held services there for two weeks, and as a result organized a church of twenty-five members, and named it the "Locey Memorial Presbyterian Church of Upper Willow Creek.

The sudden death of Miss Kathryn Cusie during the past week marks the passing of one of the most remarkable business women in Oregon. She came to Portland twenty-four years ago as an orphan child of twelve years of age, with a lady from San Francisco, as a nurse girl. Soon afterwards she found employment in a small store in the humblest capacity. By strict integrity she arose from a menial place to the position of assistant manager of a great department store—one of the largest on the Pacific coast, the store in which he first found employment—and probably had the largest salary of any woman in Oregon.

Portland, March 5, 1911.

THE GREAT SUNDAY-SCHOOL CONVENTION.

Again, we call attention to the Great International Sunday-school Convention to be held in San Francisco, next June 20-27th. It promises to bring great numbers from all over the Continent. Surely it will prove a mighty uplift to all Christian work on this Coast and especially here in San Francisco. To make it in every way a success the Local Committee is doing its best.

Next Sunday has been designated as "Convention Day." Each Pastor in all Central and Northern California has been asked to observe this day by preaching a special sermon on the Sunday-school, setting forth its importance and its possibilities, thus seeking to interest his people so as to get them to attend the Convention and get the most possible from it.

It also is asked that each Congregation take a special offering to help defray the expenses of the Convention, which will be at least $15,000. Let this offering be liberal, as the help is absolutely needed, if the Convention is to be held here! Send all money thus raised to Mr. Rolla V. Watt, Treasurer of the Convention Fund, Royal Insurance Co., Sansome and Pine Streets, San Francisco.

NO DULL DUTIES.

Do not look on your work as a full duty. If you choose, you can came it interesting. Throw your heart into it, master its meaning, trace out the causes and previous history, consider it in all its bearings, think how many even the humblest labor may benefit, and there is scarcely one of our duties which we may not look to with enthusiasm. You will get to love your work, and if you do it with delight, you will do it with ease. Even if at first you find it impossible, if for a time it seems mere drudgery, this

may be just what you require; it may be good like mountain air to brace up your character.—Lord Avebury.

The Home.

HOME.

My thoughts go home to that old brown house
With its low roof sloping down to the east,
And its garden fragrant with roses and thyme,
That blossom no longer except in rhyme,
Where the honey bees used to feast.

Afar in the west the great hills rose.
Silent and steadfast, and gloomy and gray.
I thought they were giants and doomed to keep
Their watch while the world should wake or sleep. . .

And I was as young as the hills were old,
And the world was warm with the breath of spring,
And the roses red and the lilies white
Budded and bloomed for my heart's delight,
And the birds in my heart began to sing.

—Louise Chandler Moulton.

THE HOME VOICE.

Have you ever noticed the close relationship between the home voice and the home atmosphere? And as the atmosphere is the sensitive, tangible thing, it is affected by the voice, not the voice by the atmosphere.

If the head of the house, whether it be the husband or the wife, has a whining voice, the atmosphere of that home is apt to be depressed. Everything is limp, so to speak, and spineless. Even the draperies hang in dejected folds. Nothing ever is right or bright or cheery. The home is a center of complaints.

In the home where the dominant voice is gruff or surly, an atmosphere of antagonism seems to prevail. Nobody seems to want to do what he ought to do. His manner implies a protest, a sulky compliance.

Take again the patronizing voice in the home, the voice that condescends to tell the others what they should do. The family sit uneasily under it. There is a feeling of subjection in that home, a lack of individuality.

How actual sunshine seems to reign in the home of the cheery voiced mistress! Her voice rings with hope, with good nature. Energy, life, movement are expressed in it. You feel that the day's work in that house swings along merrily. You feel that it is done thoroughly, done systematically, done happily.

And all this is no mere fancy. The voice is expressive of the mental state; and the mental state of the dominant member of the family does affect the home atmosphere. A woman may wonder why her home does not seem bright and happy. She may be conscientiously trying to manage it right, and yet all the time she may be affecting it by this voice of her inner self.

Listen, sometime, to your voice as if it were the voice of a stranger, and criticise it just as impartially. You may be surprised at what it tells you. And if you discover that it is not all it might be, try the effect of making it cheery, hearty, alert. The family will come up under it like wilted flowers in summer showers.

"ALL THE TIME THERE IS."

I d be a better woman if time could be bought in the open market," half jocularly, half seriously, declared a busy worker, not long ago. "I could do so many good, kind things, keep my spiritual slate so much cleaner if only I had a little more time."

"Still—we all have all the time there is," was the quiet reply of the speaker's mother. And how true it is—patent to everyone, and yet well worth stopping to ponder over occasionally.

The habit of nervous hurry frequently declared habitual with and characteristic of Americans, is fatal to good work, good health, good digestion, good temper. To indulge in it is like allowing the dynamic power which should suffice to move mountains to fret itself away in the impatient effort to roll little stones up hill. The quiet workers are those who accomplish the most, and who do it with least friction for themselves and others. Who ever knew a real genius to "go up in the air" or be "just ready to fly" in times of stress and strain?

Two artists, preparing for an important exhibition, illustrated this contention finely. The day of entry was near, but both pictures were far from completion. One artist, living on black coffee and sandwiches sent in from a restaurant, toiled nervously, early and late, rubbing out and eagerly remaking at least half of the strokes. The other, calm and quiet, worked steadily and happily through a fair working day, taking reasonable time for meals, sleeping soundly at night.

"How on earth do you expect to finish in time?" the nervous painter asked of the other.

"I'm pretty sure of finishing in time so long as I am doing my best, in the best way I can," was the serene reply. "If, having observed these conditions, I am unable to finish, I shall know that the finishing was not destined. It's no part of my business to worry over the outcome of my efforts; all I have to do is my quiet best."

The gist of the matter is that while each of us really and truly has "all the time there is" in which to perform our various duties, "Our times are in His hand," and he who controls time no less than space and life and all the other wonderful workings of his providence will see to it that we have time for all necessary accomplishment.

"God does not hurry," said a saint and sage, and it seems pretty clear that he meant us to work leisurely also—not to be indolent or dawdle, but to do that which our hands find to do quietly and calmly, perhaps with an occasional relieving and recreative glance at the marvelous beauties about us. Life is too short to be lived hastily, work too important to be hurried over. And why should man be the only one of all God's manifold creatures to make of happy employment drudgery, to fail to enjoy life "as we go along"?

He who gave us life meant it to be "good"—good in the little as well as in the greater things. And it takes "all the time there is" to find each bit along the way. Hurry means missing something of the goodness. "In quietness and confidence shall be your strength."

—Ethel Colson.

"BEAR YE ONE ANOTHER'S BURDENS."

"There is a queer psychological effect," said a gentleman of large affairs, "in coming into touch with people who are in worse trouble or anxiety than you are yourself. For some time past I have been carrying on my mind a matter of very critical importance to my work, and while I was waiting to see whether the outcome was to be favor-

able or unfavorable, I got so nervous that I couldn't sleep at all. It was after two totally sleepless nights that I ran across in the city an old acquaintance whom I instantly recognized. On inquiring how he did, I learned that the poor fellow was on the very bottom rung of bad luck. He had managed to pay for a good bed the night before—he was too high-bred to endure the cheap lodging houses—but he had not another cent either for food or sleeping place. Well, of course, I got him meals that day, and at night I had a cot put in my room at the hotel and took him in to sleep there. But as soon as we got to bed he started in to tell me the whole history of his troubles from the time I had known him before. And maybe I ought to be ashamed to tell it, but the honest truth is that while he was in the midst of his tale of woe, I went sound asleep and never woke up till morning. It was the best night's sleep I had had for weeks."

THE REBUKE THAT HELPS.

One of the last things that some people ever learn is to forgive an injury. There are good men and women who, if the crisis arose, would go to the stake and be burned for their faith, who will not forgive an unkind word, and who cherish in their hearts for years some slight, real or supposed. These people are sensitive plants. I think they are greatly to be pitied. In a world which is so full of big things it does not pay to linger over little ones and let them worry or vex us. What if someone has said something to hurt you? If he has done it with malice, he has hurt himself more than you. If there has been reason for the rebuke, if something has been said sharply that has been caused by your own lack of Christian life, the rebuke ought to do you good.—From "The Year Book."

EXERCISE AND REST.

What is the relation between exercise and rest? Work is that at which we must continue, whether interesting or not, whether we are tired or not. It used to be thought that the prime requisite of rest was the use of faculties other than those involved in the labor of the day. But there is such a thing as fatigue which goes deeper than daily work. We can work so hard as to become exhausted—too exhausted for any kind of work. Perhaps this is will fatigue. It is coming to be regarded as fundamentally true that rest from such fatigue demands continuity; that, for example, four periods of fifteen minues each of rest is not the equivalent of one hour's rest; that a man who goes on a vacation and takes half an hour of his business work every day, is doing the same thing as the man who had a horse with a sore back. He kept the saddle on only a few minutes each day, but the sore did not have a chance to heal. Rest periods must be sufficiently consecutive to overcome consecutive fatigue.—North American Review.

SOME DON'TS.

"Don't take other people into your confidence if your John offends you," says Margaret E. Sangster. "Neither your mother, your aunt, your college chum, your dearest girl friend, nor the agreeable stranger whom you met the other day should be the recipient of your grievances, if you have them. Your home should be a sanctuary inviolate from profanation, and remember that it is profaned when you complain to someone else of John's ill-temper, his neglect, or his parsimony. I know this is a very difficult don't, but the instant a wife permits herself to complain of her husband to people beyond her door, she breaks down a barrier and makes way for every sort of trouble to enter the field of home.

"Whatever you do, don't nag or sulk. A wife who goes about with the air of a martyr winter-kills her happiness. Don't be inconsolable when your husband tarries late at the office and keeps the dinner waiting. Don't object to his bringing home guests unannounced. If they arrive unexpectedly don't apologize for the house or the meal or the children or anything else. Put on extra plates and cups and let them share 'pot luck.'"

Our Young People

THE MOTHERS' STRIKE.

Such a dream I had! So dreadful
That I never heard the like;
For I dreamt that on a sudden
The mammas agreed to strike.

"We are tired," I heard them murmur,
"Tired of working night and day,
And not always hearing 'Thank you!'
Such long hours and such poor pay!"

So they would not mend the jackets
Nor the holes in stockings small;
No one ran to kiss the bruises
When poor Tommy caught a fall.

No one bound up wounded fingers,
No one glued the broken toys;
No one answered all the questions
Of the eager little boys.

No one tied the little bonnets,
No one brushed the little curls;
No one basted dolly dresses
For the busy little girls.

No one heard their little troubles,
No one held them on her lap,
No one sewed on truant buttons,
No one hunted Johnny's cap.

And there were no bedtime stories,
And no loving hands to tuck
Blankets soft 'round little sleepers,
For their mothers all had struck.

Oh, so lonesome and so dreadful
And so queer it all did seem!
Aren't you glad, dear little children,
It was nothing but a dream?

—Youth's Companion.

SEWING ON A BUTTON.

sew the button on grandpa's coat, please? My head aches so I can't."

"Won't another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter, and it's so exciting!"

"No, dear," said mamma; "grandpa is going to town in a few minutes, and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only, today, she would rather finish her story first. Reluctantly, she got her work bag, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew.

But her head was still full of her story as she took the first stitches. Then she came to herself with a start.

"Oh, dear!" she exclaimed in dismay, "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut it off and begin over again.

Thrugh and through the four holes of the button, and way through the cloth to the wrong side, flashed her needle. Then she fastened the thread on the wrong side, too, in big stitches, and snipped it off. It was quicker to do it that way.

"There," she said, "it's on!"

But she never had sewed on one of grandpa's coat buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her book again. But she didn't enjoy the chapter as much as she had expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could.

"Captain!" a voice hailed grandpa on the city street. "We want you to get your picture taken."

"What for?" demanded the captain, startled.

"To put in the paper," explained his friend. "They are going to give a history of our regiment Memorial Day, and your picture must go with that." For grandpa had been the hero of his regiment.

The captain objected. But the other prevailed, and he unwillingly found himself before the photographer's camera. Just as he sat down, he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," every one said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there—

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for everyone to see. "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right,' comforted grandpa. "I dont care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough. They made her do her very best.—Sunday School Times.

UNCLE DAVID AND THE CROW.

When I was a little girl few things pleased me better than to be taken to visit my uncle David, who owned a large dairy farm in Orange county, New York.

One day when I was out in the woods with uncle he caught a young crow and gave it to me for a pet. A crow, even in its wildest state, is a sort of half domestic fowl. It is no trouble at all to tame them, and, aside from their insatiable desire to get into all manner of mischief, they make nice pets.

My crow and I were pretty good friends by the time we got back to the farmhouse, and ever after that the bird lost no opportunity to play his practical jokes on anybody and everybody; but he seemed specially delighted when his victim was Uncle David.

All of this was accepted in good part by the dear old man, until one day the bird—and I am sorry to say I was equally at fault—carried a joke so far that it came perilously near being a dead crow ever afterward.

Although uncle was rich beyond the necessity of labor, he believed in plenty of outdoor exercise, and was fond of working in his orchard and kitchen garden. In that same kitchen garen was a beautiful pear tree, which was always called my tree, because it was planted the day I was born. In the shade of my pear tree the crow used to perch himself and watch Uncle David sow seeds and set out young tomato and cabbage plants, while I enjoyed the same sight from my hammock on the back porch.

That day uncle had stretched a line some fifty feet long across the garden that he might make the roms straight. With a pan of young cabbage plants at his side, with a sharpened stick uncle would punch little holes in the soft, rich loam, slip the root of a young cabbage plant down into this hole, press the earth compactly about it, after which he would make another hole a foot or so farther along, into which he would insert another plant, and so on to the end of the line. So intent was he on his task that he never raised his eyes from his work until he had the full row finished.

I shall never forget the look on the old man's face as he straightened up and turned to view his work. That expression of disgust would have made the eternal fame of the painter who could have reproduced it.

My crow had followed along behind uncle and quietly pulled up every solitary cabbage plant as fast as the old man had planted it, after which the wicked imp of a bird had flown into the pear tree, where he looked as innocent and solemn as if there was not a cabbage plant within a thousand miles. And I, who had watched the whole proceeding, pretended to be asleep in my hammock.

"It is the wind, and not the laughter of my little skeesicks, that makes that hammock shake so," said the dear old man.

Realizing that my sin had found me out, I threw my arms round uncle's neck and said, "Forgive he, won't you, uncle? I know it was awfully wicked of me; but it was so funny to see that crow keep one eye on you all the time he was at work pulling up those plants! And then to see him fly into the pear tree and laugh at you! It was so funny!" and again I laughed with all my might.

"It was funny. It must have been—to you and the crow," said uncle; "but now suppose you try to look at the fun from my point of view, by coming down into the garden and helping me reset those cabbage plants."—Ruth Everett in New York Tribune.

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